7: Shklovsky -- 47 T-3 (1891-92) 1916 Yakut
116, 618, 651, 565, 558, 735

"Very interesting is the clan's system of the distribution of taxation among its members. At the general assembly the clan is divided into three groups. The first group is composed of the poorest Yakuts, illegitimate children, and transported settlers, who are billeted upon the clan. This group does not bear any responsibility, and is called Itimnit (the paupers' group).

The members of the second group do not pay anything, but are obliged to maintain a certain number of paupers. The last group has also to maintain a certain number of paupers, and, in addition, to pay money, sometimes at so high a rate that it amounts to fifty roubles per head per annum. By means of this arrangement the Yakuts (in the two northern districts of the Yakutsk region) have no paupers; but, in truth, the condition of the Itimnit is very pitiable, for, except the transported settlers, all are the slaves of the chief. The members of the clan had unlimited power over their kinsmen, and in fact the power still remains, for they can keep the men as unpaid labourers, and even sell the young girls to any who want them."

7: Shklovsky -- 48 T-8 (1891-92) 1916 Yakut

116 871. 565

"Unfortunately, it is not possible to say anything good of Yakutian education in the remote districts. The Oulooss must send every year a certain number of Yakuts to be educated, and as the 'aristocracy' of the place object to having their children educated at the same school as the very meanest and poorest, these Yakut children receive their educatuion, not from the priest, but from the deacon. Alas, what an education! The little Yakuts, after years of painful struggling with the mysteries of A and B, return to Oulooss, not only unable to read, but even to understand Russian."

53:Tokarev and Gurvich E-4 (no date) 1964
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most of the vocabulary and the grammatical structure are undoubtedly Turkic in origin. At the same time, the language contains a considerable number of loan words from the Mongol and Tungus languages. Academician V. V. Radlov (1908) put forward the hypothesis that the vocabulary, phonetic structure, and even the grammatical structure of the Yakut language has a pre-Turkic, more ancient stratum of partly Mongol and partly indeterminate origin.

The latest research, admittedly, has not confirmed this hypothesis; hence the problem of non-Turkic elements in the Yakut language requires further study. Analysis of the names of the Yakut tribal-clan groups (known from 17th-century documents and also from later data) confirms that the Yakut population is further made up of immigrant groups from the south. To judge by the names, these include the present-day Batulins, Khorins, Tumats, Ergits, and some other clans and nasleg[1]. It may be considered that pastoral groups, taking their nomadic culture with them, gradually infiltrated the Middle Lena Basin from the south, from the Baykal regions. One of the principal groups of these migrants from the south was evidently the Kurykans—a Turkic people inhabiting the western Baykal region in the 9th and 10th centuries. Since some of the Kurykans clearly contributed to the composition of the western Buryats later on, this explains many features of similarity in the culture of the western Buryats and Yakuts and the wide distribution of the same anthropological type among both of them.

The trek northwards was gradual and took a long time. In the Amga-Lena watershed, under conditions favorable for pastoralism, these newly arrived groups settled down, establishing contact with the local hunting-fishing population. In the process of economic and cultural contact, there was gradual absorption of the local population by the newcomers. A higher, pastoral type of economy and southern elements of culture, as well as the Turkic language, became predominant.

Such is the ethnogenesis of the Yakuts in the light of present-day knowledge.

Precise historical accounts of the Yakuts only date from the time of their first contact with the Russians, that is to say, 1620, and annexation to the Russian State. At that time the Yakuts were not a single political unit, but were divided into a number of independent tribes. Tribal relations were already decomposing, however, and there was a fairly clearly marked class stratification. The tsarist voyevods and soldiery took advantage of the intertribal strife to break the resistance of some of the Yakut population; they also took advantage of the class differences within it by pursuing a policy of systematic support of the ruling aristocratic clique, the princelings (toyons), whom they turned into their own agents for purposes of governing the Yakut district. From that moment on, the class differences among the Yakuts began to become more clearly marked.

The Yakut masses led a hard life. They paid tribute in sable and fox furs, had to perform a number of other compulsory services and were exploited by the tsarist soldiery, Russian merchants and their own toyons. After several unsuccesful uprisings (1634, 1636–1637, 1639–1640, and 1642), and after the toyons had gone over to the side of the voyevods, the Yakut masses could only retaliate against the oppression by sporadic attempts at resistance and flight from their native ulusy to outlying

pa-ts.

[1] A territorial and population unit; originally, the members of a single camp, now equivalent to the rayon.—Ed.

Nevertheless, the meadows and fisheries had already been taken over to The Yakuts 271

some extent by the toyons. The seizure of them was accompanied by a hard struggle since the communes resisted the toyon claims to their own land.

Such, in general terms, was the social structure of the Yakuts by the time the Russians arrived. Tsarist policy between the 17th and 19th centuries speeded up the development of social relations, so that Yakut society just before the October Revolution had already changed very much from what it had been three centuries ago. Nevertheless, many phenomena proved extremely stable and retained their archaic nature until recent times. Just before the Revolution the division of the Yakuts into strata according to the property they possessed was extremely marked. Most of the population did not even have enough cattle for the hunger norm (this norm, when the grade of the livestock was low, was considered to be two head of livestock per person), whereas in the few toyon households there were several dozen head of livestock per person. However, the unequal distribution of the livestock was by no means anything new for the Yakuts. But the question of land was different. The system which had grown up in the domain of land tenure was of comparatively recent origin. Since the arrival of the Russians in Yakutiya, the process of decomposition of the ancient communal-clan system of using the meadowland had been stepped up. The toyons were vigorously seeking to acquire the common lands. The development of private land ownership by the toyons continued to the 1760's, when certain measures introduced by the Russian administration gave it a new direction. In 1765, Yakuts were forbidden to buy or sell land, and in the next few years, through the activity of the Yakut Tribute Commission, the distribution of land in accordance with the so-called "sable" and "fox" taxes or parts of them was introduced among the Yakuts. Later on, in about 1820, this distribution of land assumed the form of the so-called "class system" of land usage, which legalized the extremely unequal distribution of the land, though, on the surface, it seemed to be something like common land usage. This "class system," which was later modified, had assumed the following form by the beginning of the 20th century.

The unit of measurement of land among the Yakuts was the "rick" (*кургу*), a plot of land from which one hayrick could be mown (the size of the rick ranged from 10 to 30 cartloads, sometimes as many as 40 or 60). These allotments made up plots (*албуга*) which were extremely varied in size, depending on the "class," and there were three or four "classes." One first-class plot (*бастыг* or *уллаган албуга*) was equal to two second-class plots (*орто албуга*) and three or four third-class plots (*кенниki* or *кунчуруй албуга*). The population was also divided into three or four classes: the toyon households belonged to the first class, and received a first-class plot, the middle households were usually assigned to the second class and the poorer people to the third and fourth classes, each receiving the corresponding clan plot. Thus, the system itself gave the toyons plots of land which were three or four times larger than those of the poorer people. It is true that in return for this the toyons had somewhat greater obligations, but the difference in their extent was extremely small. However, this inequality was by no means the only thing. The toyons actually possessed much more land, having seized it in a variety of different ways. For example, they had several plots, rather than just one, by registering them in the names of their children, workers and so on. It was also the custom to give officials (who were more often than not themselves toyons) additional plots of land, so-called *указ-кургу* (from the Russian word "ukaz" [edict]), for which, incidentally, there was no payment. The influential toyons also obtained extra plots called ugayy (or kharyy).

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Furthermore, the toyons frequently enjoyed the right of possessing larger plots, sometimes through inheritance, cleared from the forest or formed at the site of a drained lake. The leasing of land was also common.

In the second half of the 19th century the custom of equalizing of the land each year in accordance with the yield of grass came into use. The harvest was evaluated by elected "deputies," and those whose harvest was poorer than it should have been in view of the plot had the right to an extra quota of hay, and vice versa. This was called bebierke (from the Russian word poverka [adjustment]). But in actual fact this custom did not reduce inequality, for the "deputies" always acted in favor of the more influential (toyon) section of the population, to which they themselves very often belonged.

Generally speaking, the toyons possessed a large proportion of the available land, and the best part, to boot. For example, in 1908 two-thirds of all the land in the First Ospetskiy Nasleg in the Dyupsyunskiy Ulus belonged to five toyon households. In the Suntarskiy Ulus the toyons, who made up only 7% of the total population, possessed approximately half the land. By 1917, 55% of all the usable land was possessed by the rich people. By owning land and livestock the toyons were in a position to exploit the needy masses of the population. The forms that the exploitation took were greatly varied; they included elements characteristic of capitalist relations and the older patriarchal-feudal forms, as well as hidden survivals of slavery. For example, it was the practice to hire laborers—khamnachyts—usually for a definite period, particularly for haymaking; they were hired to carry firewood, build yurts and so on. They were paid either in money or in kind; and the method used was usually the typical Yakut system of payment (remuneration in advance), which was called "to take a contract" from the toyon for this or that work. This system of contracting was very advantageous to the richer people, since they then had complete power over the laborers. In return for a paltry sum received in advance, the poor person was sometimes in the toyon's clutches for a long time to come.

The system of contracting was also applied in other cases; advances were paid by the toyons for the supply of a whole variety of products, ranging from butter and hay right down to wild duck eggs. This system was a form of extremely cruel exploitation. One observer (V. F. Troshchanskiy, an exiled member of Narodnaya Volya)[3] wrote outright that the "welfare of the population will not be improved as long as this system exists in its present form."

Another very common form of exploitation was the handing over of the milch cattle to the poor people by the toyons for their use and for feeding, the so-called system of khahaas. At an earlier stage (at the beginning of the 19th century) the livestock was taken over, usually for a year, from spring to spring, but at the end of the 19th century it was more common to take over the cattle for only the summer (the distribution of livestock for feeding during the winter—uostur—was a separate process). In return for use of the cow, the poor peasant had to pay the toyon, as was the custom, 30 pounds of melted butter and 12-15 poods of tar (frozen sour milk) in the autumn; sometimes this was replaced or supplemented by compulsory service for the benefit

[3] A revolutionary Narodnik organization.—Ed.

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of the toyon. This custom was a very typical and often extremely cruel form of exploitation. The winter upkeep of the livestock was a still more burdensome, enslaving agreement; in return for a head of cattle, the toyon usually paid 1 ruble, 50 kopeks or 2 rubles for the whole winter, whereas in actual fact the upkeep cost at least 5 rubles, and so it was only the poor peasants driven by need who entered into such agreements.

A still more typical custom, the origin of which in ancient times was connected with mutual assistance between clan members, but which later became in fact one of the forms of exploitation, was kumalaanism. A kumalaan was a poor peasant, a disabled person, an orphan or sometimes all the members of an impoverished family, who were assigned by the whole community to live for a certain time with a rich man or wealthy kinsman who would maintain them. Officially, the adoption of a kumalaan was regarded as an act of charity, and a way of helping a kinsman in need. But in actual fact the custom concealed the cruelest exploitation of unpaid labor. In many cases it was a disguised form of slavery and lasted a long time.

Another form of disguised slavery was the sale of children, which flourished particularly in the Olekminskiy Okrug. Parents who had reached the stage of abysmal poverty were often forced to sell their children, and well-off Yakuts sometimes bought them (when they had no children of their own) in order to bring them up, but more often in order to have unpaid labor. Their treatment of them was usually barbaric; they were half-starved and forced to do exhausting work. The demand for children was so extensive that in the Olekminskiy Okrug there were professionals (old women) who traded in children as an occupation.

There were also various forms of commercial exploitation, some of which, again, were inherent in the Yakut conditions. One such form for Yakutiya was the activity of the so-called "city-men." These were people, mainly from distant regions, who constantly made trips to towns where they had business contacts and sold and bought commodities on behalf of their fellow villagers in return for a commission from the latter. The city-men, apart from the agreed fee, could always obtain extra profits by speculating on the difference in prices, obtaining credit, and so on. Little by little the city-man began to trade in imported goods in his own ulus and turned into a full-fledged merchant. This was one of the ways in which the new Yakut commercial bourgeoisie formed side by side with the semifeudal toyons.

By the end of the 19th century, the Yakut commercial bourgeoisie was already a strong force. The Yakut merchants not only exploited their own fellow townsmen, but also penetrated into the taiga, into the Evenk and Yukagir hunting camps, where they gave the hunters liquor and enslaved them in usurious debt. In the trading regions, in the outlying parts of Yakutiya, Yakut (and Russian) trade capital enslaved the people in the most merciless ways.

As a result of all this highly varied and extremely cruel exploitation, the position of the masses of the Yakut population was lamentable. The poor people sometimes went hungry the whole year around, even in the summer, during the peak season when the hard work of haymaking needed a sound diet. "The Yakut does not take much notice of the fact that his children are always half-starved," wrote V. F. Troshchanskiy, "both because this is the normal state of affairs for the majority of Yakut children, and also because he himself, his wife, his very old parents, his livestock, his dog and his cat are half-starved

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(naturally, subordinate in turn to the tsarist administration); those who sat at the head of them, the elders and chief elders, were either toyons in origin, or mere servants who obeyed them implicitly. The clan and nasleg meetings (munnyakh), at which the poor people dared not say a word, played the same part.

Thus, the frequently expressed opinion that the clan structure was retained among the Yakuts right up to the 20th century is a profound error.

Just as erroneous is the opinion of certain ethnographers that there were elements of the matriarchate among the Yakuts. This view is based on the fact that there was a division of the aga-uus (paternal clan) into smaller groups, iye-uuha (literally, "maternal clan"). The latter do indeed figure in the 19th-century official documents under the name of "tribal clans." But, despite the Yakut name, these small groups were not genuine maternal clans; kinship and descent were not reckoned on the female but on the male side. The name "iye-uus" is evidently to be explained by the fact that these subdivisions were descended from one clan progenitor, though from different wives.

More direct, although also more or less modified, survivals of primitive-communal relations were retained by the Yakuts in certain characteristic customs, such as, for example, elements of collectivism in fishing. The Yakuts retained the custom of communal net-fishing in rivers and lakes belonging to individual naslegs and clans. The catch, which was often an extremely abundant one, was divided on the spot among those taking part as well as among the onlookers (though the latter received less, admittedly). In the north there was a similar custom for moulting geese, which were caught by tens of thousands.

The custom of mutual gifts (belekh) was also very archaic. The Yakut would visit a relative or friend, sometimes at a far-away spot, and receive a gift from his host, as though in gratitude for the visit; the gift would be a horse, saddle, a certain amount of meat, and so on, and in return, according to custom, he would invite the giver to visit him, although it might be a long time after, and present him with a gift of approximately the same value. These gifts were often timed to coincide with weddings, though they were sometimes presented independently.

The custom of hospitality was also observed. Hosts had to regale a guest visiting them, even though he might be a complete stranger, with the same food that they ate themselves. Since this custom clashed with the capitalist psychology, reared on commercial relationships, it was regarded in many cases as an inevitable evil which everyone tried to avoid in every way he could; this often resulted in comic episodes in which the hosts (more often than not wealthy people) hastily hid away the food they were about to eat when they saw a guest approaching, while the latter resorted to various tricks in order to find where the food was hidden. According to the old custom, the host was also obliged to invite relatives and neighbors whenever a beast was slaughtered and to offer them meat. Nonobservance of this custom gave rise to public censure.

Apart from these individual customs, the Yakut society admittedly retained the characteristic, half-conscious patriarchal ideology, which was clearly not a reflection of their true relationships, although it served the interests of the toyons, who knew how to make use of it. The toyons liked to style themselves the forefathers, heads and sponsors of their clans; they skillfully fomented various interclan quarrels (usually

over land), thereby sustaining the fiction of community of clan interests. A poor kinsman used to call a toyon who had robbed him of his possessions aga (father), and was expected to look upon him as his "benefactor."

Family Customs

The primary unit in the social structure of the Yakuts had long been the family (kergen or yal), which consisted of husband, wife and children, sometimes with the inclusion of other relatives living in the same house. The married sons were usually regarded as a separate household. The family was monogamous, but not too long ago (at the beginning of the 19th century) polygamy also existed among the wealthier section of the population, although the number of wives did not usually exceed two or three. In such cases the wives lived apart, each one running a separate household; the Yakuts explained this custom as a convenient way of looking after the livestock, which were distributed among several wives.

Marriage was preceded, sometimes for a long interval, by matchmaking. There were also traces of exogamy (known from the 17th-century documents); until quite late, males tried to pick their wives from a different clan, while the richer people, not satisfied with this, sought their brides as far as possible in other naslegs or even other ulusy. Having selected the bride, the groom or his parents sent their relatives as matchmakers. The latter, using special ceremonies and conventional language, sought to obtain the consent of the future bride's parents to the marriage, and on the extent of the bride-price (khalyym, or suluu). The consent of the girl herself was not asked at all in the old days. The bride-price consisted of livestock, but the extent of it varied considerably, from one or two to many dozen head; the bride-price always included the meat of a slaughtered beast. At the end of the 19th century there was a strong trend towards taking the bride payment in actual money. Some of the payment (kurum) was spent on the wedding feast (in the 17th-century documents, the word kurum sometimes meant the bride payment as a whole). The payment was considered compulsory, and a girl who married without it considered herself dishonored. The suitor was assisted by relatives, sometimes even by distant kinsmen, in arranging the payment, thus showing the ancient view of a wedding as an all-clan affair. The relatives of the bride also took part in distributing the payment obtained. On his side, the suitor received a dowry (enn'e), partly in livestock and meat, but more often in clothing and utensils; the value of the dowry averaged half the value of the bride-price.

The clan also played an important part in the actual wedding ceremony, which was attended by a large number of guests, relatives of the bride and groom, neighbors and so on. The festivities lasted several days and consisted of extensive feasting, different rituals and amusements, games, dancing, and so on. Not only did the bride and groom refrain from occupying the central place in all this festivity, they hardly took part at all.

In similar fashion to the wedding ceremony, the kinship terminology has also retained traces of the earlier forms of marriage. The name for the son—uol—actually means boy or youth; the word for daughter—kyys—means girl or little girl; father is *aga* (literally, "older"); wife is oyokh, but in some places the wife is simply called d'akhtar (woman), emeekhsin ("old woman") and so on; the husband is er, the older brother is ubay (bii), the younger brother is ini; the elder sister is ed'iy (agas) and the younger sister is balys. The last four terms are also used to denote uncles and aunts, nephews and nieces, and other relatives. Generally speaking,

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was a ceremonial libation of kumys in honor of the deities, prayers to them, the ceremonial drinking of the kumys from very large wooden goblets (choroon). After this there was feasting, games of various kinds, wrestling and so on. The attendants of the benevolent deities, the so-called ayyy-oyuuna ("white shamans"), were the masters of ceremonies at the festivities, although they died out among the Yakuts a long time ago, on account of the decline of this cult. By the end of the 19th century, there remained only legends of the white shamans.

In the cult of both the benevolent and malevolent deities, a part was played at one stage by the military aristocracy—the toyons; they were usually the organizers. In their legendary genealogies the toyons often derived their names from the great and powerful deities.

The ancient ysyakh retained elements of the clan cult, and according to legend they had been organized according to clan in former times. The Yakuts retained other survivals of the clan cult, but these were not very clearly marked. For example, they retained elements of totemism, pointed out in the literature of the 18th century (Stralenberg). Each clan had at one time its own patron in the form of an animal; the clan totems were, for example, ravens, swans, falcons, eagles, squirrels, and so on. The members of a particular clan not only refrained from slaughtering their patrons and eating them as food, but also avoided mentioning them by name.

Associated with the clan cult was the worship of fire, which is still retained by the Yakuts. Fire, according to Yakut superstition, is the purest element and it was forbidden to defile or dishonor it. Before each meal was started, pieces of food were thrown into the fire; it was splashed with milk, kumys and so on. All this was considered a sacrifice to the master of the fire (Uot-ichchite). There was often not only a single master, but as many as seven brothers. No images were made of them. The cult of ancestors among the Yakuts was poorly developed. Among the deceased it was only the shamans and certain outstanding people whose memory was honored, and whose spirits, for some reason, were feared.

Folklore

The folklore of the Yakuts was somewhat one-sided, but in certain regions it reached a high artistic level. Apart from the wealth of varied and deeply poetic oral folklore, singing was far less developed and instrumental music hardly existed at all; dancing was fairly poorly developed and monotonous. In the realm of graphic art, the Yakuts only developed the applied forms—finishing and ornamentation of articles in everyday use.

A whole series of different genres and forms stand out among the oral creation of the Yakuts. One of the most interesting is the epic poem—the olonkho.

This is a very ancient type of folk poetry and originated in the clan-tribal age. The language of the olonkho is archaic, and contains a large number of obsolete, almost incomprehensible words and expressions, though it is at the same time rich, colorful and imaginative; the vocabulary of the epic contains almost twice as many words as the everyday language. Consequently, these works are difficult to translate into other languages. The olonkho describes the exploits of mythical warriors (bootur) and their struggles against the evil spirits, the abaasy. There are whole cycles of these poems built round the images

177 taken place in such forms of communication as radio, telegraph and tele-
206 phone. Compared with 1940 the number of radio points in 1952 was more
207 than doubled. By this time communication had been established between Yakutsk and rural localities and machine-tractor stations, and 225 nasleg soviets had been linked by telephone. Many rayons and nasleg soviets are now equipped with radios.

205 The extent of the postal routes is 65,000 kilometers, practically twice the length of the equator.

Towns and Cities

633 The capital of the Yakut ASSR is the city of Yakutsk, which used to be the oblast center. Here are concentrated the most important Yakut Republic offices, ministries, banks, scientific institutes, and higher and secondary schools. During the Soviet period Yakutsk has been turned into a major
[365] industrial center. The water system laid in Yakutsk has the deepest water-intake point in the world. The problem of obtaining subsoil water for this water system was an extremely difficult one because of the permafrost. Engineers worked hard to solve this problem even before the Revolution, though never successfully. Soviet technicians and working people have solved it. Subpermafrost water is now fed into the main water supply. Stone bathhouses, mechanized laundries, barbershops and other such enterprises for the personal use of the population did not come into being until the Soviet regime. The streets of the city are paved with wood blocks and sidewalks have been constructed. Yakutsk is rapidly developing.

Over the last few years Yakutsk has been changing from wooden buildings to brick and sometimes reinforced concrete buildings. Bus routes between the city and neighboring regions are now in operation.

871 In Yakutsk there are 22 secondary, seven-year and primary schools.
368 They are attended by about 9000 children. In the city there are 16 tekhnikums, various courses, and a pedagogical institute, a Yakut Theatre of Music and Drama, a Russian drama theatre, two movie houses and seven clubs. The Pushkin Science Library, the Yaroslavskiy Yakutsk Regional Museum and the Yakutsk Museum of Fine Arts are great favorites with the citizens.

743 There are hospitals in the city and it is also there that the research
744 institutes and laboratories are to be found. In 1947 a research base of the USSR Academy of Sciences was opened there, and in 1949 it was turned into the Yakutsk branch of the Academy. In the same year there was opened a Yakutsk branch of the Tuberculosis Institute of the Academy of Medical Sciences.

Agriculture

241 In pre-Revolutionary Yakutiya the poor and middle peasant families
233 totaled more than 80 percent of all households. One-seventh of all the
565 households were entirely without sowings, and many were only able to sow a few hundredths of a hectare each. Most of the households (97 percent) had to do without factory-made agricultural implements. Stockbreeding produced extremely poor results. The owners of large areas of land and abundant livestock i.e.,—the kulaks and toyons, grew rich, but not so much by raising the level of land cultivation and animal husbandry as by exploiting the poor and middle peasants.

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During the first two years of the Soviet regime the situation hardly changed for the better. There was redistribution of the land in 1923-24, but the reform only partly cut down the amount of land used by the toyons and virtually made no difference to the burdensome state of the poor people. For example, the nonrepartitional land expropriated by the toyons on the basis of their "clearing right" was left in their possession. It was only the second land reform of 1929 that put an end to toyon coercion and created a situation in which the agriculture of Yakutiya could be improved. About 150,000 hectares of the best land, formerly owned by the toyons and kulaks, then passed into the hands of the working peasantry.

A collective-farm movement among the Yakut workers began in about 1930. In 1929 only 3.6 percent of the households were collectivized; by 1932 the figure was 41.7 percent, and by 1947 collective farms united 98.7 percent of all the households in the Yakut Republic. Collectivization gave a powerful impetus to the development of land cultivation, which prior to the Revolution had only advanced at a snail's pace. The sown area in Yakutiya had increased to 92,000 hectares by 1946, as opposed to 37,000 in 1917. Machine-tractor stations provide great assistance to the collective farms. Several hundred tractors, many combines and trucks are now at work in the fields. More than 20,000 agricultural machines are in operation. Trained teams of Yakut tractor-drivers, combine-operators, drivers and mechanics have begun to appear. Great advances have been made in the field of agricultural techniques. Particular attention has been given to retention of the moisture in the soil. The climate and soil conditions of Yakutiya make agriculture particularly difficult. In addition to the frequent droughts and spring frosts, some of the lakes dry up and deprive whole settlements of water. Over the last few years the Yakut collective farms have worked very hard to organize irrigation and flooding.

Many farms use water wheels and pumps to water their gardens. In 1952, more than 300,000 hectares of land, chiefly green meadows and pastureland, were irrigated by means of both permanent and temporary installations. The first specialized meadow-reclamation station had been set up in the Gorniy Rayon.

In 1952, M. G. Yegorov, member of the New Life collective farm in the Megino-Kangalasskiy Rayon, was awarded a Stalin Prize for the introduction of more modern methods in vegetable-growing on Yakutiyan collective farms. In the rigorous Yakutiyan climate Yegorov had been gathering 300-350 tsentners of cabbage, 180-190 tsentners of cucumbers, 170 tsentners of carrots, and 130 tsentners of tomatoes each year per hectare. In 1956 he was awarded the Order of Lenin.

Nevertheless, animal husbandry is still the chief branch of agriculture in Yakutiya. Poorly productive livestock was a legacy received by the collective farms from the past. The milk yield per cow averaged only 600 kilograms of milk per year. The Yakut farmers struggled hard for complete reorganization of their animal husbandry. The productivity of the cattle was improved throughout the Republic by crossbreeding. Techniques for the maintenance and pasturing of cattle were radically changed. Many standardized cattle-yards of an improved design were built. The work of the milkmaid was mechanized on many collective farms. On account of the extensive clearing of meadowland, the farms are in a position at the present time to provide their cattle with coarse fodder, although they still do not have enough concentrates.

An important part has been played in the development of animal husbandry by veterinary-zootechnical work. The rate of malignant anthrax among cattle has been reduced to nil. Precautionary measures in this